

suggests something along this line in characterizing Oakwood itself as “exhibit A for social justice by Seventh-day Adventists as perceived by Ellen White” (36). Is it merely historical irony that the incalculable contribution that Oakwood has made to African American economic and social advancement in its one-hundred-and-twenty years would not have happened without Ellen White’s eschatological urgency? Or, is there a purpose here that Adventists might further clarify and apply today in a way that would more fully meet the prophetic mandate to “do justice and love mercy?”

Already too long, the review cannot close without at least mentioning other riches contained in this relatively slender volume: religion professor Ifeoma I. Kwesi’s searing, yet somehow still hopeful autobiographical reflections on her journey through intersecting oppressions as Black, female, and gifted for ministry in the Adventist church; English professor Ramona L. Hyman’s evocations from Ellen White’s landmark 1891 exhortation, “Our Duty to the Colored People,” through the lens of literary theory; the careful groundwork on the role and function of Ellen White’s prophetic authority laid down by Craig Newborn, the first director of the Ellen G. White Estate branch office at Oakwood; the spirited call to action for social justice in a sermon-based chapter by Carlton P. Byrd, pastor of the Oakwood University Church and speaker-director of the *Breath of Life* telecast; and the general endorsement of the whole project implied by inclusion of a sermon by North American Division president Daniel Jackson—inspiring, if only remotely connected with, the book’s theme.

*The Enduring Legacy of Ellen White and Social Justice* leaves its own legacy, one that includes a question: Will the new moment and the new possibilities the book represents fade as a temporary blip of interest, or will they find fulfillment through creative, faithful responses of those who believe that the book’s central thrust points us in the right direction?

Washington Adventist University  
Takoma Park, Maryland

DOUGLAS MORGAN

Treloar, Geoffrey R. *The Disruption of Evangelicalism: The Age of Torrey, Mott, McPherson and Hammond*. A History of Evangelicalism 4. Downers Grove, IL: InterVarsity Press, 2017. xiv + 334 pp. Hardcover. USD 35.00.

This monograph is the latest of five volumes in the History of Evangelicalism series from InterVarsity Press. This particular volume is an especially valuable contribution and builds upon the scholarship from other previously published volumes in the series. The author, Geoffrey Treloar, teaches at the Australian College of Theology and brings a rich global perspective which makes this volume the richest of the five volumes in the series in this respect.

Treloar argues that the “disruptive” event that interrupted Evangelicalism from approximately the turn of the nineteenth century (c. 1900) up to the verge of World War II (c. 1940) was World War I (1914–1918). “[T]he Great War was largely if not solely responsible for the disruption of evangelicalism” (285). This book is therefore divided into three parts: the

“*Fin de siècle* (c.1900–1914)” covering chapters one to five; “Evangelicals at War (1914–18)” encompassing chapters six to eight; and “Evangelicalism at the Crossroads (1919–c.1940),” which includes chapters nine to twelve. The book concludes with a brief “Epilogue” (278–286).

The author builds upon other volumes in the series using the Bebbington quadrilateral to help define evangelicalism. Instead of emphasizing the polarization that occurred, he suggests instead that a much more nuanced “spectrum model” (viii, 14) is more appropriate to discuss the “seemingly endless variety within evangelicalism” (2). “This has meant that the transitional nature of evangelicalism during this era has gone unappreciated at the cost of overlooking its fluidity and complexity” (14). Those “modernizing moderate evangelicals” have been little studied, the author argues, with the best example being American Presbyterianism. This “spectrum model” is a significant contribution of this book and, in this respect, is unique in comparison to previous volumes in the series. I find it particularly useful for better understanding the relationship of Seventh-day Adventists to the same religious groups described in this book. At the 1919 Bible Conference, for example, Adventist leaders viewed themselves as being in harmony with the developing Fundamentalist impulse, and this “spectrum model” provides a helpful interpretative window that needs to be explored in conjunction with the development of Seventh-day Adventist theology. It certainly seems that individuals such as W. W. Prescott, a self-styled “progressive,” would almost certainly resonate with Treloar’s description of “modernizing moderate evangelicals.” Adventist “liberals” were never modernists. This does, however, mean that they should be categorized as more moderate Fundamentalists within this “spectrum.”

Treloar takes the Bebbington quadrilateral in a creative new direction. He argues that within the four evangelical characteristics (conversionism, activism, biblicism, and crucicentrism) the first two and latter two serve in a sort of axis that tilts back and forth over time. The conversionist-activist axis was dominant before the war, what he likes to call the *fin de siècle* evangelicalism (1895–1914). Afterward, the biblicist-crucicentrix axis was predominant (1919–1940) (9). “The legacy of the war to evangelicalism was heightened activism and significantly weakened conversionism” (172). Although not a major focus of this volume, he does suggest in the epilogue that during World War II this tilt shifted back to the conversionist-activist axis as evangelicals became part of the effort to win the war (281–283). This thesis will no doubt be much more contested, as the quest to define both evangelicalism and fundamentalism remains rather elusive. Such an interpretative motif often overlooks the role of doctrine. Furthermore, the Fundamentalist impulse always remained fluid, making such an interpretative axis less than convincing at times.

Another important interpretative theme was the failure of interwar evangelicals to restore Christian civilization. I was repeatedly left wondering: Were evangelicals with a Fundamentalist impulse really this naïve? This theme could have been more thoroughly explored, even as it was hinted at repeatedly throughout the book. The loss of cultural authority was clearly a significant motivation, and I wish it had been developed more fully in this volume.

While it is clear the mainstream culture was moving away from a Christian civilization, the perpetual question for *fin de siècle* evangelicals remained essentially about how to reassert their cultural dominance (174).

The real contribution and strength of the book is its focus on global Christianity. Fundamentalism was immensely varied. Comparisons between variations in the United States, Canada, Great Britain, Australia, and New Zealand created useful points of contrast. Canada, for example, exhibited a much more moderate, and less self-assured, version of evangelicalism. Those with a proclivity toward militant Fundamentalism tended to migrate south across the border, or, at least drum up support during American preaching tours. Canadian Fundamentalism remained weak and never were a homogenous lot. In this way, national variations and permutations augmented distinctive denominational features and varieties (185–187).

This book is essential reading for anyone interested in the story of evangelicalism. While many books have been written about World War I, particularly as related to religion, this book offers a surprisingly fresh and cogent analysis that builds upon the latest research about evangelicalism, most notably through creative uses of the Bebbington quadrilateral, as a valuable contribution about evangelicalism in its own right.

Adventist International Institute  
of Advanced Studies  
Silang, Cavite, Philippines

MICHAEL W. CAMPBELL

Wilkins, Steve, ed. *Christian Ethics: Four Views*. Spectrum: Multiview Book. Downers Grove, IL: InterVarsity Press, 2017. iv + 221 pp. Softcover. USD 21.00.

*Christian Ethics: Four Views* is one of the latest offerings from IVP Academic in their series called “Spectrum: Multiview Books.” The volume is edited and introduced by Steve Wilkins, professor of philosophy and ethics at Azusa Pacific University. The four main contributors are as follows: First, representing Virtue Ethic is Brad J. Kallenberg, professor of theology and ethics at the University of Dayton (Ohio). Second, representing Natural Law Ethics is Claire Brown Peterson, associate professor of philosophy at Asbury University in Wilmore, Kentucky. Third, representing Divine Command Theory is John Hare, Noah Porter Professor of Philosophical Theology at Yale University. Fourth, representing Prophetic Ethics is Peter Goodwin Heltzel, associate professor of systematic theology at New York Theological Seminary.

Wilkins launches the book with an introductory chapter orienting the reader to the forthcoming discussion. This chapter is essential reading, especially for those not highly trained in ethical theory. Wilkins notes that a major area of discussion within Christianity is the argument over which are the God-ordained sources of moral knowledge: Scripture? Reason? History? Church Tradition? Some combination? Other questions probe the area of human ability, especially how much or how little human moral abilities are impacted by sin. Wilkins surveys the basic roots—both philosophical and